

THE HOPE OF ISRAEL.

Vol. I.

HARTFORD, VAN BUREN Co. Mich., Monday, September 14th. 1863.

No. 3.

The Bible Testimony,

ON THE STATE OF THE WORLD, AT THE
SECOND COMING OF CHRIST.

For the Hope of Israel.

At the present time there prevails, wide spread over the earth, a belief that the world will become converted, prior to the second advent of our Savior. But by an examination of the Bible, we find it a doctrine of modern growth, not to be found in the Word of God, but contrary to it. For the Bible expressly declares, speaking of events connected with that day, "They," the inhabitants of the earth, "have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa., 24: 5, 6. With this agrees Rev. 14: 15, 19. Here the angel coming out of the temple, "cried with a loud voice, to him that sat on the cloud, 'Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe. Here, if we believe the teachings of the various denominations of the present day, we should conclude, that the world had become so nearly assimilated to the likeness of Christ, that he took them to himself. But by taking the Bible testimony on the subject, we find that the 'ripeness' here spoken of, is of a different nature; for in verse 19, we find, that when the angel had gathered the vine of the earth, he 'cast it into the great wine-press of the wrath of God.' And Jesus says, Matt. 24: 30, 'And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn.' Surely stronger language could not have fallen from the Savior's lips, to prove the lost condition of mankind at the time of his second advent.

Christ also likens condition of the world at this period, to the days of Noah, when, altho' Noah had, for 120 years, forewarned them of the flood, they believed him not. 'So shall the coming of the Son of man be.' With this agrees 1st Thess. 5: 2, 3. 'For yourselves know that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them.' But this does not refer to God's children, for Paul says, verse 4, 'But ye brethren, are not in darkness, that that day should overtake you as a thief? And why not? Because Christ had given them 'signs,' whereby they they might know it was approaching, and near, 'even at the doors'; and then says, 'This generation shall not pass, till all these things be fulfilled; and then confirms the declaration with these words, 'Heaven and earth shall pass away.' It is evident that the generation here referred to, is the one that sees those 'signs.' Language like it occurs in Psalm, 95: 10.

How striking the comparison of Noah's days to these days! We may present scripture testimony, to show clearly by the signs that Jesus has given, that his coming is nigh at hand. But

our words seem as 'idle tales,' and they believe them not; or, as Peter says, "Saying, 'Where is the promise of his coming?' From the question itself, it is evident that some must be telling of his coming. And as these questioners are called 'scoffers,' it is evident that they are opposed to the truth. Now with these facts before us, the unbelief of mankind, is no evidence to the contrary, but is the fulfilling of the scripture prophecies, for so it must be in 'THE LAST DAYS.'

SYLVESTER YOUNG.

Waterveleet, Mich.

From the World's Crisis.

SENDING PREACHERS.

How shall they preach except they be sent? And yet many undertake to preach who give but little evidence of being sent of God. Indeed members of some churches have said that they believed the devil sent them more teachers than God. This is a hard saying. Possibly those who said it had a bitter spirit. Well, let that all pass, and look at facts.

If God sent men to preach, or to "teach all nations, BAPTIZING them"; who sends the man the next Sunday to preach that "baptizing" is null and void, and that God himself is the only one who can effectually baptize?

If God sends a man to preach "Jesus and the RESURRECTION"; who sends the man after him to preach that there will not be a "resurrection of the dead"?

If God sends a man to say, "Repent and believe the GOSPEL"; who sends the man that follows him to say, "It is no matter what you BELIEVE, if you only are sincere"?

If God sends a man to preach "righteousness, temperance, and a judgment to come," till wicked men, like Felix, tremble; who sends the man to tell Felix that there is no "judgment to come," or that, if there is he will never know it; that death is an eternal sleep, or, if it is not, that all the wicked will have eternal salvation?

If God sends a man to preach love, peace, and truth, and to build up churches in faith and unity; who sends the man who whispers slanders, and sows discord and division among them?

If God sends the man who goes into "the regions beyond," and preaches the gospel and leads men to Christ; who sends the man who follows him, gets the flock all in a quarrel, and leaves them torn, scattered, and ready to perish?

If God sends a man to "set in order the things that are wanting and ordain elders in every city"; who sends the man who fights the work while it is being done, and tries to destroy it after it is done? If God sends men to preach the "judgment to come at hand; who sends the men that cry peace and safety?

If God sends good men, who sends bad men? If God sends the laborious man, who sends the lazy man? If God sends the peaceable man, who sends the fighters? If God sends the generous men, who sends the covetous men? If God sends men who mind their own business, who sends men that are busy bodies in other men's matters? If God sends 'steadfast and unmovable' men, who sends the men that are "ever learning and never able to come to a knowledge of the truth"? If God sends men that keep the faith, who sends the men that depart from the faith?

If God sends Nehemiah, to build, who sends Sanballet to hinder him, and Gashmu to lie about him? If God sends Philip, who sends Simon Magus? If God sends Paul and Barnabas, who sends Elymas the Sorcerer? If God sends Silas and Timothy, who sends Hymeneus and Alexan-

der? If God sends Paul to sacrifice and suffer, who sends Demas to have a good time? If God sends his angels to minister to the heirs of salvation, who sends unclean spirits to beguile the children of perdition?

If God sends men to preach "Resist the devil, and he will flee from you," who sends others to preach that there is no devil to be resisted? If God sends men to give light, who sends those who spread darkness? If God sends men to preach truth, who sends others to publish error? If God sends men to build his house, who sends men to tear it down and steal the timbers and stones? If God sends men to feed his flock, who sends hirelings to fleece them and wolves to devour them? If God has a church, is it divided against itself? and if it is how long will it stand?

Is it the duty of the church to swallow every notion and follow every hobby brought by those who profess to be sent of God? or is it rather their duty to try "them that say they are apostles and are not," and find them liars? Is the church the pillar and ground of the truth, to hold forth the faithful word? or is she a mere weathercock, to be blown about by every wind of doctrine?

July 3d, 1863.

H. L. H.

And the Hope of Israel adds, If God has sent men to preach that "by the law is the knowledge of sin," for sin is the transgression of the law; who sends those who teach that the law is done away?

TO THE READERS OF THE 'HOPE'

Brethren, when I reflect on the times we live in, and behold the fulfillment of God's word, and "men's hearts failing them, for fear of the things that are shortly coming on the earth." I am led to exclaim with Peter, "The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

How thankful we should be that God has made known to us, his plan of redemption; and that it is offered to us without money and without price.

Seeing then Brethren, that God has been so merciful to us; to reveal himself and his laws to us; let us try with all diligence; to make our peace, calling and election sure; and be as men waiting for the appearing of our Lord, that when he comes he will bring our reward with him. Though we may have many conflicts to pass through, and many trials to endure; we have also many precious promises to rest our hopes upon; and may we also be prepared to exclaim, as Paul did, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing."

Then Brethren, may it be our happy lot, to be among that number who shall love the appearing of our Lord; and among those who shall have part in the 'first resurrection'; over such God hath said the second death shall have no power.

E. EASTON.

LEFT BROTHERLY LOVE CONTINUE.—PAUL.

THE HOPE OF ISRAEL.

PUBLISHED, on the 14th and 28th of each month.
TERMS, Seventy-five Cents a year.

H. S. DILLE & ENOS EASTON, Editors.
GILBERT CRANMER, JOHN REED,
Corresponding Editors.

We shall not be able to get out another number until several days after the conference. We shall then be on hand with help sufficient to issue it regularly, and we hope WEEKLY.

Meanwhile we hope to hear from all the brethren WEST who want the paper.

THE DAYS WE LIVE IN.

We once made it our business to preach that man is a progressive being. We believe so yet. But we do not believe that the world of mankind, are 'progressing' for the better; but that 'wicked men, and seducers,' are waxing worse and worse 'receiving, and being deceived.'

Our blood is chilled within us, as we read the history of Pagan and Papal persecutions; but the cross, in the days of Jesus, was no worse than cruel tortures invented by 'wicked men and devils,' at the present day. On our own continent, and in fact on territory America claims as her own, within the last few weeks, men have been nailed to trees and crucified, being made to feel at the same time, tortures by a slow fire. Others were nailed to planks, and those planks set up against a building, and the building set on fire, and they thus left to perish.

Quakers were hung on account of their religious principles, in the early history of America. But within the present year, at the South, they have been 'unmercifully whipped,' and half starved, for refusing to bear arms. One of them was led out to be shot; but lifting his hands toward heaven, he prayed, as did Jesus on Calvary's cross, 'Father, forgive them, for they know not what they do.' The soldiers were ordered to fire upon him; but dropping their muskets, they declared they could not kill such a man. The officer in command then knocked him down, and tried to trample him to death with his horse. But horses are not 'progressive' like men, and this one refused even to step over the body of the prostrate Quaker.

Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, stripe for stripe, express the leading principles, of a majority of the children of men. Even ministers, have seized the deadly gun, and prayed God to have mercy on the souls they were endeavouring to kill. Five innocent and inoffensive Indians, in California are murdered; the Indians in retaliation, kill two white children; when the Whites assemble in council, and pass a resolution that all Indians found in the neighborhood, after 30 days, shall be put to death! Lawrence, Kansas, is sacked, pillaged, and burned by guerillas; many of its citizens are murdered in cold blood; and in retaliation, the perpetrators of these deeds are hunted, and shot down like wolves, on the prairies. Gen. Gilmore notifies Gen. Beauregard, that Fort Sumpter must surrender, or he will 'shell Charleston; and the 'Richmond Enquirer' suggests that they fill the city with 'Yankee prisoners, and then let him shell away.'

And yet there are men, claiming to be 'phal-

ophers,' who teach that 'whatever is, is right;' and once when we asked one of them, 'What do you think of this present civil war?' replied, 'We have thousands of poor, shiftless, lazy vagabonds, who are of no use to themselves, or to any body else, and they need to be put out of the way.'

Verily, we live in the 'last days;' in the time when the Apostle says, 'perilous times shall come.' [Read 2d Timothy, 3d Chap., 1st to 14.]

But this sad state of affairs exists not only upon our own Continent, but the whole world is as wicked as in the days of Noah; and men's hearts are failing them, for fear of the things that are shortly coming on the earth.' In conclusion we quote the following from the 'Crisis,' entitled

The Rising Storm.

The political clouds hanging over our wicked planet look more and more threatening and alarming. The most clear sighted statesmen of the world are now well convinced that there is no chance to avert the coming storm. They are looking at its approach as men view a hurricane just before it bursts upon them to scatter confusion and ruin in all directions. All sorts of schemes have been devised to amend the governments and social relations of the world, but each effort has proved only a more signal failure, until most are discouraged and all greatly perplexed to know what shift to make next. The following from a Paris correspondent of the New York Journal of Commerce, under date of July 31st, 1863, shows how men feel on the other continent:—

"There has scarcely, perhaps been a moment within the present century, when the history of the world reached a crisis so important as that which now presents itself to our observation. The thrilling tidings which each mail now brings us from your side of the Atlantic will be re-echoed back again by intelligence only a degree less startling, and in return for the prodigious issues of a war whose operations grow only more and more stupendous as they seem verging to their close, we send you the first mutterings of a storm which threatens ere long to wrap the old world in its turn in the same fiery ordeal through which the new has just been passing. So terrible and universal at this moment are all these "wars and rumors of wars," this "distress of nations and perplexity," this "failing of the heart for fear," that one might almost be forgiven for supposing that the end of everything was ready at hand, and that the universe itself was about to disappear amidst this general and fearful crashing of all its elements."

From Sister Cranmer.

I want to say a few words through the 'Hope.' The hope of the 'true Israel of God' is like an anchor to the soul, both sure and steadfast. It reaches 'to that within the veil,' where our fore-runner has gone. It cheers my heart, to hear from my dear brethren and sisters in all parts of the world, that they are building on the right foundation, Bible truth, and that alone.

The Bible has stood through all ages, and it will stand, and 'the gates of hell' shall not prevail against it. God will have a clean universe, and he will have a clean people too. 'They have got to be 'purified, made white, and tried.' It is my determination to live and walk circumspectly before God and the world, that I may have a right to the 'tree of life,' and may enter through the pearly gates, into the beloved city. I ask your prayers, that I may overcome, and sit down with you in God's kingdom. HARRIET F. CRANMER.

Constock, September 5th, 1863.

Several choice communications on hand.

Letters From the West.

Cedar Rapids, Linn Co., Iowa, Aug. 23d '63.
EDITOR OF THE HOPE OF ISRAEL.

DEAR SIR,—The first No. of the 'Hope' reached me thro' mail, about 8 days after date.

Its "Principles," in the main, I approve. Its determination to "Preach the word" is truly commendable, and deserving the support and aid of all lovers of God and Truth.

There is an indication, shown in the first No. of the Hope, that either you or I very widely misapprehend the "word" in regard to some Christian duties.

The "Blackberry Wine," you copy a recipe for making, we presume you endorse, as "a good creature of God." At least I have reason to know that it is so endorsed by some, perhaps many leading S. D. Adventists.

Now I understand the liquor thus compounded and "bunged tight," or "drawn off and bottled," to be the SAME THING that caused the "priest and prophet" to "err in vision and stumble in judgment," and made all tables full of vomit and filthiness," etc. Isa. 28: 7, 8.

Those who do not reject the fermented wine, generally assume that Christ used such a liquor, when he said, 'DRINK YE ALL OF IT.' HE taught us to pray 'OUR FATHER * * * LEAD US NOT INTO TEMPTATION;' and to assume that commended to his followers the drink that 'swallowed up the priest and prophet of Isaiah's day, and still leads INEVITABLY to the same disgusting exhibitions of 'vomit and filthiness,' alluded to by the Lord's Prophet; is, in my view, greatly to belie his moral character.

I think we have no right at this day to plead 'ignorance' as an extenuation of sin, in this connection. If our fathers are entitled to the protection of that cloak, let them profit by its shelter. But, under the increase of knowledge and LIGHT which our LATE day glares upon us, I think we shall not be able to hide our little fingers under it.

But this subject is as broad as the morality of Jesus Christ, and as MOMENTOUS as broad; and if the 'Hope of Israel' allows the parties holding opposite opinions in regard to it to interchange views, and settle its scriptural status, thro' the medium of its columns; and on the basis of equal rights; I certainly shall do what I can to sustain the paper. Therefore please send me one or two papers more, that I may become informed whether you entertain or reject the subject above contemplated; that is, whether you will countenance its being sifted by the light of Scripture, and man's experience. Yours for Bible Truth.

E. P. GOFF.

MARKS.—Once, one half pint of BLACKBERRY WINE, presented by a kind lady when I was severely sick did me more good than all medicines besides. And when I learn from God's Book, that Jesus commended the good Samaritan, who poured 'oil and wine' into the wounds of the poor Jew, who fell among thieves; and that good old Brother Paul, too, recommended his 'son Timothy' to 'take a little wine for his stomach's sake and for his often 'infirmities'; I am forced to conclude that if God's people are permitted to use medicines at all, they are certainly allowed to use wine for that purpose. Little, if any, PURE wine ever crosses the Atlantic. Pure non-imitations are extensively manufactured in Europe and America. Even the celebrated Catawba wines, of Ohio, are said to be often made of mariatic acid and rain water.

Now there is a very great call for wines, for the sick and wounded, in the hospitals. Blackberries in abundance are found in Michigan. Men, known to be honorable, are making PURE wine from them. That is why we published the recipe. AS A BEVERAGE, we do not know that any body needs anything stronger than COLD WATER.

PHYSICAL WISDOM.

H. S. DILLE.

Brother Easton,

You say that you start with a Bible title, and we will of course expect that it will be a Bible paper.

The question then naturally arises, What is the Bible? If this is to be the base, or ground-work of the paper, it is first necessary to settle this point. We would say then negatively, that it is not the creature of imagination. It is not any fancied work, of human origin. It is not the tradition of the Fathers. It was not inspired by the unholy ambition of any political, or ecclesiastical aspirant. But it is 'the word of God, which liveth and abideth forever.' It is God's will to man, given by himself personally; and by his prophets; and by his Son Jesus Christ, and his apostles, who 'spoke as they were moved upon by the Holy Ghost.' It is the Book in which God has revealed himself, and given a perfect rule of life, to the fallen sons of Adam; for he has declared by the holy Apostle that 'is given by inspiration of God; and is profitable for instruction in righteousness,' &c., 'that the man of God may be perfect, thoroughly furnished unto all good works.' It reveals the God that 'made heaven and earth, the sea, and all that in them is.' It reveals man's origin, fall, and the plan of salvation, or redemption through a crucified Redeemer. It is emphatically the 'Book of books.' O! that we understood it better! O! that we could cherish and love it more! Let us cultivate a love for its holy instructions, that its sanctifying power may be felt, and manifested in all our lives; for it is the power of God unto salvation, to every one that believeth.

And a paper based upon such truths as are incorporated in this holy volume, and whose object is to disseminate, and reflect its light, in the moral darkness of the time in which we live; when iniquity abounds, and the love of many waxeth cold; is of vital importance to the remnant Church, and I hope will be received as a 'pearl of great price,' by all the lovers of truth.

V. M. GRAY,
Marion, Iowa.

The Birth of the Spirit.

I wish to express a few thoughts through the 'Hope of Israel,' with regard to the 'new birth,' or the 'Birth of the Spirit.' I am aware that upon this subject, there exists a great diversity of opinions, at the present day.

There is no subject taught in the sacred Scriptures, fraught with greater interest than the one before us; for, said Jesus to Nicodemus, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' John, 3: 5.

Some take the position that the 'new birth' is water baptism. But the 6th verse explains the two births. 'For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' Hence the first birth, is the birth of the flesh. The birth of the flesh Nicodemus well understood. But the 'birth of the Spirit,' was a mystery to him. This subject so involved in mystery, we are about to investigate, in the light of the sacred Scriptures.

First, Christ is said to be the 'FIRST BORN of every creature.' Col. 1: 15. Now we would ask, was Christ the first one ever baptized in

For the Hope.

water? Most assuredly not, for Paul tells us that 600,000 'were baptized unto Moses, in the sea and in the cloud.' And again, John had been baptizing six months before Christ came and demanded baptism at his hand.

Again, according to the theology of the day, the new birth is considered to be a change of heart, or conversion. If this idea be correct, there never was a man who was converted, or met with a 'change of heart, until Christ came in the flesh; for he was the 'first born of every creature.' But to the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Isa. 8: 20. Paul has told us in what 'sense, Christ was the first born of every creature.' Col. 1: 19, 'He is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence.' Again, Paul says, 1st Cor. 15: 23, 'That Christ THE FIRST-FRUITS; afterward they that are Christ's at his coming.' And again, Acts, 26: 23, 'That Christ should [suffer, and] that he and that he should be the first that should rise from the dead.' Again Rev. 1: 5, 'And from Jesus Christ, who is the faithful witness, and the first begotten from the dead.'

Now we will see if the Old Testament will be in harmony with the New, on this subject.

Psalms, 89: 27, 28, Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also I will make to endure forever, and his throne as the days of heaven.' This Scripture agrees perfectly with Paul to Colossians, 1: 18, that the firstborn 'Son of God, 'should in all things have the pre-eminence.' Yet E. G. White, in one of her 'visions,' called 'The Great Controversy,' says, on page 43, that Moses had a resurrection 1400 years before Christ. Enough of that fable for the present.

In the above remarks, we have seen how Christ became the firstborn Son of God. Now we will see if the rest of the family are to be born after the same manner.

First, I take the position that Christ is to take the place the first Adam might have occupied, as the 'Everlasting Father of all the redeemed family. Go with me to Isaiah, 9: 6, 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.' Now the question arises, How, and when does he become the 'everlasting Father.'? Go with me to Isaiah, 22: 21, 'And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a FATHER to the inhabitants of Jerusalem, and to the house of Judah.'

From the above scripture, we have learned who is to be our 'everlasting Father.' Next we ask, Who is to be our mother? Go with me to Gal. 4: 26, 'But Jerusalem which is above is free, and the MOTHER of us all.'

Now go with me to Rev. 10: 7, and we will have our father and mother married. 'Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.' Rev. 21: 9, 10. And

there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.'

Now turn to Isaiah, 66: 6, 7, 8, and you will see when the whole family is to be born. 'A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.'

We learn from the scripture, just quoted that before the general resurrection of the saints, 'the woman brought forth a man child,' that shall rule all nations with 'a rod of iron.' See Rev. 19: 15, 'And at the general resurrection of the saints, the earth will be made to give up the dead, and all the family be born 'at once;' or as Paul has it, 'shall be changed, in a moment in the twinkling of an eye.'

In conclusion, I would say to the scattered flock of God, may that Spirit that brought Jesus forth from the grave, dwell richly in all our hearts, that 'our vile bodies' may be quickened like his, at the sound of the last trump.

GILBERT CRANMER.

Comstock, Mich.

Songs of Zion. No 2.

SELECTED BY ELDER ERASTUS G. BRANCH.

We are bound for the land of the pure and the holy,
For that city that soon shall descend from above;
Ye wanderers from God, in the broad road of folly,
O! say will you go to the Eden of Love.

CHORUS

Will you go, will you go, will you go, will you go,
O! say, will you go to the Eden of Love.

In that blessed land neither sorrow nor sighing,
Can breathe in the fields where the glorified rove;

Ye heart burdened ones, who in misery languish
O! say will you go to the Eden of Love.

No fraud nor deceit, nor the hand of oppression
Can injure the dwellers in city or grove,
No wickedness there, not a shade of transgression
O! say will you go to the Eden of Love.

No poverty there, no the saints are all wealthy,
The heirs of God's kingdom his bounty shall prove,

No sickness can reach them, that country is healthy,

O! say will you go to the Eden of Love.

And yet guilty sinner we will not forsake thee,
We hold yet a moment as onward we move,
Then come to the Lord, in his arms he will take thee,

And bear thee along, to the Eden of Love.

Letter from Eld. PHELPS in our next.

Sketch of a Sermon.

Delivered at the Conference in Casco, Aug. 23d,

BY ELD. NEWTON WALLEN.

TEXT.—Rev. 12: 17. "And the dragon was wroth with the woman, and went to make war with the temenant of her seed, which keep the commandments of God, and have the tesimony of Jesus."

A woman in prophecy is always a symbol of a church. This woman represents the true Church, which was set in order by its great Head, more than 1800 years ago. He sent out his apostles, saying: "Go ye into all the world, and preach the gospel to every creature. He that BELIEVETH and is BAPTIZED shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." God wrought with them for the very reason that they moved out in 'perfect obedience' in his instructions.

The Church however, finally wandered away from God, and fled into the wilderness, there to remain 1260 years. But the church, being built on 'the Rock Christ Jesus,' 'the gates of hell' never have, and never will prevail against it. Death never can overthrow it while Christ has power to unlock the tomb.

There is but one Church; one TRUE 'Israel of God.' "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." No change ever has, or ever can be made in the 'one' Church.—The grace of God is sufficient; and Christ has promised to be with HIS CHURCH until the end of the world. Not with Paul or Peter alone; but the whole church is meant. The word of God to His church is also meant; and if any man change the order of HIS church, he will be held accountable to God; and will have to answer for his crime at the day of judgement.

In order to avail ourselves of the gifts, and the blessings of salvation, we must come upon the apostolic platform; ready to make any sacrifice. "There is no man" says Jesus, "that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting." Don't let us be afraid to take God at his word. We must move out in primitive order; adding to 'faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.'" "But he that lacketh these things is blind." But when we look, it is because we do not walk by the pattern given.

The apostles rejoiced that the devils were subject to them; but Jesus bids them rather rejoice that their names are written in heaven. The same Comforter that was with them, he has promised shall be with his people 'always even to the end of the world.' And Peter says, "Repent, and be baptized every one of you in the name of

Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." What was promised? The Holy Ghost, or the Spirit of Truth. And we read that 'the letter killeth but the SPIRIT giveth life.' Its blessed light shines across the pages of God's Book. Without that any man attempting to explain it, gets lost in his own darkness. We claim to be God's church. If we are we have a right to all the gifts and blessings promised to his church.

What scenes of persecution did the primitive church have to endure! before she entered the wilderness. But we, like them, are commanded to have the 'patience of the saints,' which comes by 'tribulation.' But there is only one way to get it. Those who climb up any other way, than by 'THE way, THE truth, and THE life,' are 'thieves and robbers.' And if I, or 'an angel from heaven' preach any other gospel, let him be accursed. We now however hear anything and everything but the gospel. But those who preach anything else, are certainly thieves and robbers. But I am thankful for 'present truth; the soon-COMING OF CHRIST, and the RESURRECTION OF THE DEAD.'

I believe the Revelator, in the chapter from which my text is taken, saw the Advent people coming out of the wilderness. We are not clear out yet however; for our language, is yet a little mixed with that of Babylon. We do not altogether agree among ourselves. But the language of Canaan is beginning to be better understood.

The church is free in God; but not free to sin; not free to run a zig-zag course. We want to 'preach Christ, and him crucified,' and be ourselves, also crucified to the world. God is raising up the remnant. But all are not Israel, that are of Israel; neither are all Christians that profess to be. I take that right home myself. Don't let us give away all the truth to-night, and keep none of it for ourselves. We want to get into a position to receive truth; then help to save others. The gospel plan is so fixed, that in trying to save others, we save ourselves.

O! what is like the gospel. Men have been preaching it over 1800 years and the theme is not exhausted yet. Men, too, have tried to change it; but God has had his hand over it. It is the same to-night that it ever was. The way-marks are so plain that none need get out of the way. God in the wilderness has preserved a little seed until now. The dragon power too, is in the world, as it was in the days of Jesus. We have the same power to overcome; but if victorious we shall stand upon 'the sea of glass' and sing the song of Moses and the Lamb. We may have to pass through 'great tribulation.' If we are the remnant; the 'repairers of the breach;' like causes producing like effects, we must suffer as our ancient brethren did. The dragon power put Jesus to death; but we too can bear even as much as did he, if we possess the same spirit that our master did. He, on the cross, could pray for his enemies, saying, 'Father forgive them for they know not what they do.' Do we to-night, love our enemies? Jesus died for us! He died for these poor Spiritualists, and all that do in spite to the Spirit of grace; that they might

have salvation,

The contest ever has been between the 'spirits of devils, and 'the Spirit of the Living God.' Satan has claimed many victories over the woman; but the day of God is soon coming, and then it will be known who has the victory.

We thank God, that his Spirit is moving on the hearts of men, and calling them out to do his work. The different Advent bands, East and West, are in raptures in view of the soon coming of Christ. All of them have the same 'hope of reward' 'at THE RESURRECTION OF THE JUST.'

God is calling his humble servants, and preparing them to carry that message that shall 'light up the world.' Persecution must then of course begin, because we come out from the course and will not be like those who are 'of the world.' The gates and bars of men however, are nothing against God's power. But I say, down with ALL gates and bars between Advent brethren.

Follow me as I follow Christ. Christ's ministers should be ensamples to the flock. We claim to understand what others do not, of prophecy. If we have greater light, let us cast off all works of iniquity. Wake up from sleep! Be filled with the Spirit! Be ready; be willing, to suffer for Christ's sake.

Soon the door of probation will be closed. But Spiritualists, and others who deny God's Book, won't believe it. But every knee must bow and every tongue must confess. In that hour they will call to the rocks and mountains, saying, 'Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand.' The saints of God WILL STAND; for Christ comes at that time, for the poor "REMNANT" which KEEP THE COMMANDMENTS OF GOD, and have the TESTIMONY OF JESUS CHRIST."

FATE OF THE APOSTLES:

MATTHEW is supposed to have suffered martyrdom, or was slain with a sword at a city of Ethiopia.

MARK was dragged through the streets of Alexandria, in Egypt, until he expired.

LUKE was hanged on an olive tree in Greece.

JOHN was put into a cauldron of boiling oil, at Rome, and escaped death. He afterwards died a natural death at Ephesus in Asia.

PETER was crucified with his head downward at his own request, thinking himself unworthy to die in the same posture as his Master.

JAMES THE GREAT was beheaded at Jerusalem.

JAMES THE LESS was thrown from a pinnacle of the temple, and beaten to death with a fuller's club.

PHILIP was hanged on a pillar at Hieropolis, a city of Phrygia.

BARTHOLOMEW was flayed alive by command of a barbarous king.

ANDREW was bound to a cross, whence he preached to the people until he expired.

THOMAS was killed with a dirk at Coromandel in the East Indies.

SIMON THE ZEALOT, was crucified in Persia.

MATTHIAS was stoned and then beheaded.

BARNABUS was stoned by the Jews at Salana.

PAUL was beheaded at Rome by Nero.